

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By¹ the early-dawn.²

2. By³ a ten nights.^w

3. By⁴ the twain/ even and the single/odd.⁵

4. By⁶ the night^x *edha* (suddenly/ whereas) [it^x] *yas're* (nocturnally-ambulates/ treads).

5. Is in *tha'leka* (afar-that-it/ that)^x *qasamon* (an oath) for a *hejren* (constrainer-mind) possessor.

6. Have not seen you:^h how your^t Lord did by *Aaden*.

7. *Erama* the pillars' possessor.^w

8. Which^u not(had been) created like it^w in the *be'lade* (regions).

9. And *Thamooda*, who^r *jabo* (they^x perforated/ bored/ cut) the rocks by the vale.

10. And Pharaoh the stakes' possessor.

11. Who^r they^z tyrannized in the *be'lade* (regions/ countries).

12. Then they^z multiplied/waxed in it^w the corruption.

13. So *ssabba* (descended/ poured) on them your^t Lord a scourge torment.

14. Verily your^t Lord (is) surely by the ambush.

15. So however the mankind: if when^{o7} essayed him his Lord then *akramaho* ([He] was bounteous and ennobling to him) and *na'aamaho* ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord *akraman* (was bounteous and honor bestower to me).

16. And however if when^{o8} [He] essayed him, so [He] stinted on him his *rez'qa*^x (provision/ victuals for sustenance),^x then says [he]: my Lord disdained [me].⁹

17. Not-at-all.¹⁰ Rather not to *remona* (you^z being hospitable and bestower of honor to) the orphan.

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of **الفجر**, so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The word “الفجر” is not the “morning,” as “الفجر” is earlier than the morning, it is *early dawn*. See **اللسان**.

³ *Ibid*, but only with respect to the ten-nights.

⁴ *Ibid*, but only with respect to the twain and the unique.

⁵ The words “شفع” and “ووتر” have numerous meanings given by the Qur'an commentators, e.g.: *Allah* is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mugrib Prayers* is *single* while *others* are even; or the *Hajj Day* is *single* and the *second day* is even (as it's the *tenth day* of the month), etc.

⁶ *Ibid*, but only with respect to the night when it by night treads.

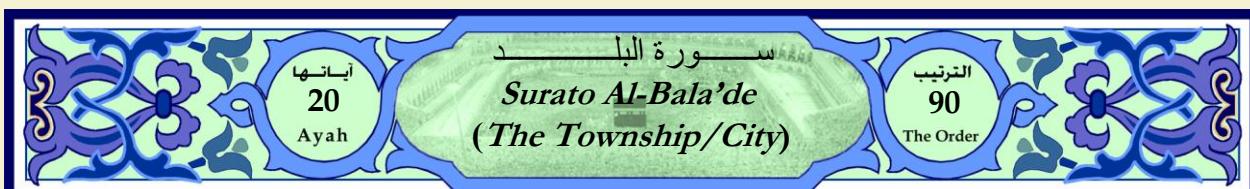
⁷ The particle “نما” is a connective particle, see **القرطبي**.

⁸ *Ibid*.

⁹ The speaker's pronoun “أهانن” “ي” in “الخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See **أعراب القرآن، لمحمد صافي**.

¹⁰ The word “كلا” is an article of negation particularized for deterrence and prevention.

18. And not you ^z mutually urge on <i>tta'aame^x</i> (giving: wheat-/edible/food-grains) ^x the <i>meskee'ne</i> (not having sufficient material possessions).	وَلَا تَخْتَصُونَ عَلَى طَعَامِ الْمَسْكِينِ
19. And you ^z eat the heritage an eating altogether-hard. ¹¹	وَتَأْكُلُونَ الْتِرَاثَ أَكْلًا لَّمَا
20. And you ^z love the possession a love <i>jamma</i> (abounding).	وَتُحِبُّونَ الْمَالَ حُبًا جَمَّا
21. Not-at-all. ¹² If <i>dukka'te</i> (to be/being razed-smoothly-evened) the Earth ^w <i>dakan-dakkan</i> ¹³ (sure razing-smooth-evening).	كَلَّا إِذَا دَكَّتِ الْأَرْضُ دَكَّا دَكَّا
22. And your ^t Lord came while the angels (are) row (by) row.	وَجَاءَ رِبُّكُوكَوَالْمَلَكُ صَفَّاصَفًا
23. And (<i>bad been</i>) come then-day by Hell; ^w then-day the mankind reminisces; and wherefrom ¹⁴ for him the reminiscence ^w /remembrance. ^{w15}	وَجِئَنَّ يَوْمَيْذِنَ بِجَهَنَّمَ يَوْمَيْذِنَ يَتَذَكَّرُ إِلَّا إِنَّمَا يَذَكَّرُ لَهُ الْذِكْرُ
24. Says [he]: <i>yalaytaney</i> (O, for a longing that I) advanced for my life. ^w	يَقُولُ يَلِيَّتِنِي قَدَّمْتُ لِحَيَايَ
25. So then-day not [He] torments His torment an <i>ahadon</i> ¹⁶ (a lone/any-one).	فِي يَوْمٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ
26. And not [He] manacles His manacle an <i>ahadon</i> .	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ
27. <i>Ya'ayyatoha</i> (O you ^y) the self, ^w the tranquil-she. ^y	يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ
28. Let-return ^w you ^y to your ^y Lord (<i>while/being</i>) ¹⁷ joyous-she ^y <i>mardheyyatan</i> (being made joyous-she ^y).	أَرْجِعْ إِلَى رَبِّكَ رَاضِيَةً مُرْضِيَةً
29. So let-enter you ^y in My <i>eba'de</i> (worshippers/submitters/slaves).	فَادْخُلْ فِي عِبَدِي
30. And enter you ^y My Paradise. ^w	وَادْخُلْ جَنَّتِي



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By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. No,¹⁸ *Oqsemo* ([I]oath) by this *bala'de^w* (township/city/Macca).^w
2. And/while you^s (are) *hellon*¹⁹ (legitimate/resident) by this *bala'de^w* (township/city/Makka).
3. And a he-begetter and what [he] begot.
4. *Laqad* (verily, already and affirmatively) We created the mankind in *kabaden* (an asperity/vicissitude).

لَا أَقِسْمُ بِهَذَا الْبَلَدِ
وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
وَوَاللَّهِ وَمَا وَلَدَ
لَقَدْ خَلَقْنَا إِلَّا إِنَّمَاءَ فِي كَبَدٍ

¹¹ The word “لَمَّا” could mean (a) altogether-hard, or (b) altogether. See; **اللسان**

¹² Ibid.

¹³ The word “مَفْعُولٌ مَطْقَلٌ لِذَا التَّكْرَارِ” is دَكَّا دَكَّا in the sense of *infinitive* noun. So *sure* is prefixed to indicate that.

¹⁴ The word “أَيْ” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

¹⁵ The word “ذَكْرٍ” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

¹⁶ See the *Lexicon* attached to this *Translation* regarding أَحَدٌ.

¹⁷ The words “رَاضِيَةً” and “مُرْضِيَةً” both are adverbials. See **أَحْمَدُ الْحَلَبِي**, اعراب القرآن لمحمود صافي و الدر المصنون لـ **أَحْمَدُ الْحَلَبِي**, so the word “being” is prefixed to both for this purpose.

¹⁸ This “لَا,” which is a *negation particle*. See **الدر المصنون**, **أَحْمَدُ الْحَلَبِي**. For the oath see footnote 5687 of (S56:75-76).

¹⁹ Qur'an commentators are unanimous to the fact that *Makka* city is a *sacred* since creation to the Day of Judgment, except for “an hour” when it^w was “allowable” for the Prophet (SAWS), i.e. he was “legitimate” (and “legitimate” being both an *adjective* = legitimate, or a *noun* = resident) to *retributively kill* whom he wanted and to *free* whom he wanted, as stated in true *Hadeeth*. See **الطبرى**.

5. Does [he] reckon that never enables/empowers over him an *abadon*²⁰ (*a lone/any-one*). أَنْخَسِبَ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
6. Says [he] I perished possession *lubadan* (*cumulatively much*). يَقُولُ أَهْلَكْتُ مَا لَبَدَأْ
7. Does [he] reckon that not seen him an *abadon*²¹. أَنْخَسِبَ أَنْ لَمْ يَرَهُ أَحَدٌ
8. Have not [We] made for him twain-eyes (?) أَلْمَخْعِلُ لَهُ عَيْنَيْنِ
9. And a tongue and twain lips. وَلِسَانًا وَشَفَتَيْنِ
10. And We *hada* (*divinely-guided*) him the *naj'day'ne*²² (*twain high-paths/twain breasts*). وَهَدَيْنَاهُ الْنَّجْدَيْنِ
11. So [he] hurtled not the *aqabata* (*mountain's high obstacle*). فَلَا أَقْتَحَمَ الْعَقبَةَ
12. And what *adraka* (*profoundly caused young to know*) what the mountain's high obstacle. وَمَا أَدْرَكَ مَا الْعَقبَةَ
13. Releasing a neck-she.^y فَكَرَّقَةٌ
14. Or *ett'aamon* (*giving to: ingest/feed*) in a day (*of*) famine-possessor. أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْعَةٍ
15. An orphan kin-possessor. يَتِيمًا ذَا مَقْرَبَةٍ
16. Or a *meskee'nan* (*not having sufficient material possessions*), destitution-possessor. أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ
17. Afterwards [he] [was] of whom^r they^z believed and they^z mutually enjoined by the patience and they^z mutually enjoined by the *marhama'te*²³ (*mercy-she'*). ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ
18. Those (are) companions (*of*) *maymada'te* (*the blessed right sidedness*). أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ
19. And who^r unbelieved they^z by Our *Aya'te*^w (*messages*) they (are) the companions (*of*) the *mash'ama'te* (*unblessed-left-sidedness*). وَالَّذِينَ كَفَرُوا بِمَا يَعْتَنَاهُمْ أَصْحَابُ الْمَشْعَمَةِ
20. On them a Fire^w *muasada'ton* (*she is firmly-closed*).^w عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ

أَنْخَسِبَ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

يَقُولُ أَهْلَكْتُ مَا لَبَدَأْ

أَنْخَسِبَ أَنْ لَمْ يَرَهُ أَحَدٌ

أَلْمَخْعِلُ لَهُ عَيْنَيْنِ

وَلِسَانًا وَشَفَتَيْنِ

وَهَدَيْنَاهُ الْنَّجْدَيْنِ

فَلَا أَقْتَحَمَ الْعَقبَةَ

وَمَا أَدْرَكَ مَا الْعَقبَةَ

فَكَرَّقَةٌ

أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْعَةٍ

يَتِيمًا ذَا مَقْرَبَةٍ

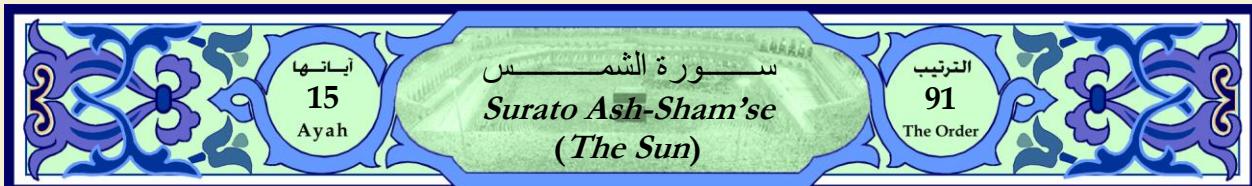
أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

وَالَّذِينَ كَفَرُوا بِمَا يَعْتَنَاهُمْ أَصْحَابُ الْمَشْعَمَةِ

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By²⁴ The Sun^{w25} and its^w early noon. وَالشَّمْسُ وَضَحَّكَهَا

²⁰ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

²¹ Ibid.

²² The word “*naj'day'ne*” “الْنَّجْدَيْنِ” carries two meanings: (1) twain high-paths, i.e. *path of good* and *path of evil* (2) breast, i.e. the *milk secreting mammary glands of a female*. This means that the new born baby *naturally knows how to suck the milk from his mother's breasts*, as the baby is *Allah aright-guided him/her*. See *الطَّبَرِي الزَّمَشْرِي النَّسَان*.

²³ The word “رَحْمَةٌ” = “رَحْمَةٌ” = *mercy*. However, “mercy” from Allah (SWTA) to all and “mercy from people to others”. This is based on this very Ayah (S90:17).

²⁴ In Arabic the letter “وُ” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of “الشَّمْسُ,” so we start with the word “*by*” and not “وُ” as “وُ” will not suffice the meaning.

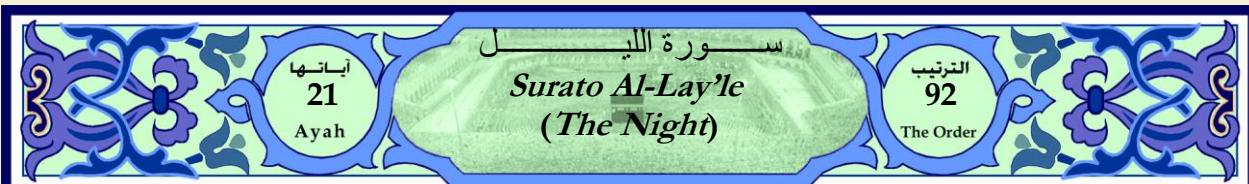
²⁵ The sun in Arabic is *feminine*.

2. By²⁶ The Moon^x *edha* (*suddenly/ whereas*) [*it^x*] followed it.^{w²⁷}
3. By²⁸ The *Naba're* (*between sunrise and sunset*)^x *edha* (*suddenly/ whereas*) [*it^x*] clearly manifested it.^w
4. By²⁹ The Night^x *edha* (*suddenly/ whereas*) [*it^x*] overlays it.^w
5. By³⁰ The Heaven^w and what [*He*] built it.^w
6. By³¹ The Earth^w and what [*He*] stretched it.^w
7. By³² a self^w and what *sawwa* (*[He] erected/ evened/ set*) it.^w
8. So [*He*] inspired it^w its^w *sojora*³³ (*debauchery*) and its^w *taqwa* (*reverential guarding against Allah's displeasure*).
9. *Qad* (*already and affirmatively*) prospered, who^p *zakkaba* (*he purified/ exculpated and suited/ befitted*)³⁴ it.^w
10. And *Qad* (*already and affirmatively*) disappointed who^p [*he*] vitiated it.^w
11. Denied-she^{y³⁵ *Thamood* by its^w *taghwa* (*excessiveness*)^w.}
12. *Edh* (*whereas/ while*) missioned³⁶ [*he*] its^w *ashqa* (*most-misfortuned*).
13. Then said for them Allah's messenger: Allah's she-camel and her water avail.³⁷
14. So they^z denied him; so they^z hamstrung her; so *damdama* (*[He] smashingly rumbled*) over them their Lord by their offense; then *sawwa* (*[He] evened/ leveled*) it.^w
15. And [*He*] fears not its^w consequence.^w

وَالْقَمَرُ إِذَا تَلَاهَا
وَالنَّهَارُ إِذَا جَلَاهَا
وَاللَّيلُ إِذَا يَغْشَنَاهَا
وَالسَّمَاءُ وَمَا بَنَاهَا
وَالْأَرْضُ وَمَا طَحَنَاهَا
وَنَفْسٌ وَمَا سَوَّنَاهَا
فَأَهْمَمُهَا فُجُورُهَا وَتَقْوَنَاهَا

قَدْ أَفْلَحَ مَنْ زَكَّاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا
كَذَبَتْ ثُمُودٌ بَطَغُونَهَا
إِذْ أَبْعَثْتَ أَشْقَنَاهَا

فَقَالَ هُنَّمْ رَسُولُ اللَّهِ نَاقَةُ اللَّهِ
وَسُقِينَاهَا فَكَذَبُوهُ فَعَقَرُوهَا فَدَمَدَمَ عَلَيْهِمْ
رَبُّهُمْ يَدْنِيَهُمْ فَسُونَاهَا
وَلَا تَحَافُ عُقَبَاهَا



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By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By³⁸ The Night^x *edha* (*suddenly/ whereas*) [*it^x*] overlays.
2. By³⁹ The *Na'ha're* (*between sunrise and sunset*)^x *edha* (*suddenly/ whereas*) [*it^x*] set-splendid.

وَاللَّيلُ إِذَا يَغْشَى
وَالنَّهَارُ إِذَا جَلَى

²⁶ Ibid, except with respect to the moon.

²⁷ The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*. The pronoun “*it^w*” in this *Ayah^w* as well as the third and fourth *Ayah^w* of this *Surah^w* refers to unnamed referent, perhaps the *Earth^w* the *world^w*.

²⁸ See footnote 27, only here with respect to day. Also, *day* is *masculine* while the *Earth* is *feminine*.

²⁹ Ibid, only here with respect to the night, which is *masculine* in Arabic.

³⁰ Ibid, only here with respect to the Heaven.

³¹ Ibid, only here with respect to the Earth.

³² Ibid, here with respect to the “self^w”.

³³ The word “*فَجْرٌ*” comes from “*فَجَرَ*” = “*ripped off religious cover*,” or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner *exceeds* the bounds. Thus, he debauches.” See *الراغب* for the word “*فَاجِرٌ*”

³⁴ The word “*زَكَّى*” here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*. See *التفاسير اللسان*.

³⁵ The word “*كَذَبَتْ*” = *denied^w* is in reference to the “*Thamoud*,” which is a *feminine gender* in Arabic; so its reference must be *feminized*, as indicated by the “*ت*” in “*كَذَبَتْ ت*”

³⁶ The word “*بَعَثَ*” in word “*أَبْعَثْتَ*” carries *several meanings*, among them: *sent, arouse, resurrected, prompted and missioned*.

³⁷ The word “*سَقِيَاهَا*” means *water avail*, i.e. to drink from it *as and when needed*. See *الراغب*.

³⁸ In Arabic the letter “*وَ*” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” So, since this *Ayah* begins by making an oath by the name of “*الشَّمْسُ*,” so we start with the word “*by*” and not “*وَ*” as “*وَ*” will *not suffice* the meaning.

3. By⁴⁰ what [He] created the male and the female.

4. Verily yourⁿ endeavor⁴¹ (is) surely *shatta* (variant/ segregate).

5. So as-to whoever [he] gave and *ettaqa* (he reverentially guarded not to displease *Allah*).

6. And *ssaddaqa* (he affirmed as credible) by the Paradise.^{w42}

7. Then [We] shall facilitate him for the facilitation.^w

8. And as-to whoever [he] stinted and *istaghna*⁴³ ([he] shown-/ affirmed his richness/ sufficiency).

9. And denied [he] by the Paradise.^w

10. Then [We] shall facilitate him for the difficulty.^w

11. And not enriches/suffices *a'n* (regarding) him his possession *edha* (suddenly/ whereas) [he] dies-out.⁴⁴

12. Verily on Us (is) surely the *huda* (divine-guidance).

13. And verily for Us surely (are) the she-Last and the she-First.

14. So [I] warned you^h (about) Fire ^w *taladhdha* (intensely-kindling).

15. Not *yassla*⁴⁵ ([he] shall be broiled on/by) it^w except the *ashqa*⁴⁶ (most-misfortuned).

16. Who^x [he] denied and [he] diverted.

17. And shall (be made to) avoid it^w the *atqa* (whoever is most reverential guarder against *Allah*'s displeasure).

18. Who^x [he] *yona'te* ([he] produces and fulfills the obligations of) his possession *yatazakkad*⁴⁷ (he pays his *Zakata*/ -iteratively purifies/ excuplates and befits him self).

19. And not for an *ahaden*⁴⁸ (a lone, any one) *endaho* (with him, by his rule) of a boon^{w49} (to be) required.⁵⁰

20. Except *ebtagha'a* (earnest-quest) (of) his Lord's Face⁵¹ The Highest.

21. And surely [he] will delight/countenance.

وَمَا حَلَقَ الْذَّكَرُ وَالْأُنْثَى ﴿١﴾
 إِنَّ سَعِينَكُمْ لَشَتَّى ﴿٢﴾
 فَامَّا مَنْ أَعْطَى وَاتَّقَى ﴿٣﴾
 وَصَدَقَ بِالْحُسْنَى ﴿٤﴾
 فَسَيِّسَرَهُ لِلْيُسْرَى ﴿٥﴾
 وَامَّا مَنْ بَخْلَ وَأَسْتَغْنَى ﴿٦﴾
 وَكَذَبَ بِالْحُسْنَى ﴿٧﴾
 فَسَيِّسَرَهُ لِلْمُعْسَرَى ﴿٨﴾
 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَى ﴿٩﴾
 إِنَّ عَلَيْنَا لِلْهُدَى ﴿١٠﴾
 وَإِنَّ لَنَا لِلأَخْرَةِ وَالْأُولَى ﴿١١﴾
 فَأَنذِرْنَاكُمْ نَارًا تَنْظَى ﴿١٢﴾
 لَا يَصْلَهَا إِلَّا الْأَشْقَى ﴿١٣﴾
 الَّذِي كَذَبَ وَتَوَلَّ ﴿١٤﴾
 وَسَيْجَنَّبُهَا الْأَتْقَى ﴿١٥﴾
 الَّذِي يُؤْتَى مَالُهُ وَيَرْتَكِي ﴿١٦﴾
 وَمَا لَهُ حِدَّةٌ مِّنْ نِعْمَةٍ تُجْزَى ﴿١٧﴾
 إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿١٨﴾
 وَلَسَوْفَ يَرْضَى ﴿١٩﴾

³⁹ Ibid, only with respect to day.

⁴⁰ Ibid, only with respect to what He created of male and female.

⁴¹ The word “سعى” has several meanings, depending on the context: (1) “يعنى عدا دون الشدّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “يعنى قصد” = intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See *اللسان*, and *الصادر*.

⁴² Qur'an commentators vary as to the meaning of the word “الحسنى.” Some say it means: “bearing witness that there no elaha (deity) but *Allah*.” Others say: “believing in *Allah*'s promises.” And yet others said: Paradise, based on the Ayah: “For them who *absano* (they worked a deed/ work in an all around beautiful manner) the *husna* (Paradise) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions. They in it (are) immortals.” (S10:26).

⁴³ The word “أَظَهَرَ أو أَكَدَ مَغْنَاثَةً” = “استغنى” meaning showed or affirmed his richness. See *اللبيب مقي*.

⁴⁴ The word “تَرَدَى” means to die out, cease living completely.

⁴⁵ The word “يَصْلِي” transliterated “*yassla*” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁴⁶ The word “misfortuned” is an adjective.

⁴⁷ The word “يَتَرَكِي” that's, and *Allah* is knowinger, [he] excuplates, befits/ suits himself. See *التفاسير* and *اللسان*.

⁴⁸ See the Lexicon attached to this Translation regarding “أَحَدٌ”.

⁴⁹ See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

⁵⁰ That is he had received such “*ne'amah*” and he must reciprocate by requiting the giver.

⁵¹ The expression: “Lord's Face” is an Arabic tongue expression meaning the pleasure of his Lord. +